A SERMON

Preached at

Stanton-Harcourt Church,

In the County of *Oxford*;

At the FUNERALL

Of the Honourable

the LADY

ANN HARCOURT,

Who Deceased *Aug.* 23. 1664

Together with

Her Funerall Speech.

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X

BIBLIOTHECA BODLEIANA

To the Right Worſhipfull Sr PHILIP HARCOURT Kt. Of *Stanton-Harcourt*, in the County of *Oxford*.

SIR

IN obedience to Your Commands (for ſuch to me are your requeſts) and that I might give a publike teſtimony of my gratitude for all your Favours, and bounty towards me, I have Preſſed the enſuing Sermon for Your Service, & prefixt Your Name, as having the greateſt right thereto.

Tis the firſt Sermon, of this kind, that ever I made, and I hope 'twill be the laſt on ſo ſad an occaſion. I acknowledge that not long before, at the intreaty and tears of two poor Orphans, and the importunity of their Friends, I (having, God is my witneſs, no other end then charity, to ſave the diſtreſſed Orphans charges, and Bury their dead Father decently) Preached at his Funeral, a Sermon made long before upon another occaſion. This innocent act, ſome have endeavoured to aſperſe, pretending (as you have heard) that ſome Men of

worth and note, have highly censured me for it. Which I cannot believe; 'tis below their worth to wrong open innocence. Indeed we read of a man of a great Name (Alexander) *that wronged* St Paul; *but of no worth, he was a Copper-smith. I cannot think men of worth, let their names be never so great, will take up here the Tinkers office, 'tis too smutty for them.*

Sir, the Coare lies here; Your pitching upon so worthlesse and inconsiderable a person as my self, for such honourable imployment as this, has begot a heart-burning in some narrow breasted persons, which breakes out into such kind of groundless aspersions: as if I affected popularity, and Pharisee like desired to be seen and heard in publick: whereas (the Lord knowes) *I no more delight in it, then the deformed Cripple, to be seen on a Theatre. Had I sought this honour, so much grudg'd me, I acknowledge I had justly deserv'd the censure of being arrogant: had I deny'd you, who, that knowes my obligations, could accuse me of lesse then high ingratitude? I am confident, persons of farre higher worth were invited first to this noble task, and tis our unhappyness we injoy'd them not; their high parts would farre better have become this Scene: but, but let me say, none could have more pathetically performed the part of a mourner then my self. Many might have done it with greater skill and parts, but none with stronger affection.*

Sir

Sir what I here have brought, is so mean, that with greif and blushing I present it. I know your goodness will bate it something, upon the score of grief, that stupefyes, and at that time I was overwhelmed with. You must expect nothing that's florid either in Sermon or ensuing Speech.

Non est conveniens luctibus ille color.

I presume you'l find truth plain and pertinent in them both. The last is justly culpable, non in regard of what is, but what is not (that ought to be) said: All there is generally known to be truth; but that All, amounts not to Half of whats due to Her you justly loved so dearly. However, knowing that your modesty had rather I erred on this, then the other extreme; and presuming your generosity will courteously accept of weak things well meant; I humbly put my self at your feet, and this poore thing into your hand, and begge nothing but your pardon for it: Doe Your Self, and it that right, in reading it as to agnoscere quod Dei est, *and vouchsafe the Authour the favour as to* ignoscere quod hominis est, *so will you eternally oblige*

Sir

Your most humbly
devoted Servant

E. Hall.

Ezekiel 24. *v.* 16.

Son of man, behold, I take away the deſire of thine eyes with a ſtroak.

THis Sable Sceane beſpeakes our ſorrow and has drawn us hither, as you ſee, to tread the mournfull ſtage this day in a drooping ſtatelineſs, whether we are come to pay the laſt kiſſes of an honourable farewell, in a tribute of tears, juſtly due to the Herſe of the Lady *ANN HARCOURT*.

For this end, I have choſen this appoſite Text, which when I have repeated, I may cloſe my book, ſit down in ſorrow, and in tears take up our Saviours words and ſay, this day is *this Scripture fullfilled in your eies.*

It ſounds like thunder in all our eares, and like a thunder bolt thrown from the hand of the Almighty, ſeemes to ſhiver that ſoul of her neareſt relation, who erſt while was giving it up to her, that She might live.

But that muſt not be, Heaven's decree muſt be as well obey'd as fear'd, which ſpeaks this day

day, as it did to this holy man of God here in my text; *Son of man behold I take away the desire of thine eyes with a ſtroak.*

The Text is a ſorrowfull and unexpected, but peremptory meſſage from God to the Prophet.

In it we may obſerve, the *Agent*, and the *Patients*. The *Agent*, *God*. The *Patients* are, 1 the *Prophet* the looſer, and the Perſon loſt his *Wife*. But we ſhall take the words as they fall, wherein there are theſe Five things obſervable. 1. The Title given to the Prophet *Son of man*. 2. His duty injoyned him, imply'd in the word *behold*. 3. The Authour of this, *I*. 4. The ſad meſſage expreſt *take away the deſire of thine eyes*. 5. The manner how, *with a ſtroak*. Of theſe I ſhall breifly touch in their order.

1. Of the Title given to this eminent ſervant of God, *Son of man*, in the Hebrew tis *ben Adam*. *Adam*, was the name of the firſt man, the father of mankind, and he had his name from *red earth*, out of which he was formed. This Name, though it be common to his poſterity, yet ſince the fall, the Scripture uſeth thereby to denote the weakneſs or the wickedneſs of man, as *Job* 25. 6. *Bildad* ſtyles *ben Adam*, *a worme*, *i. e.* a weak inconſiderable creature, *non ſolum quia ſicut vermis ex corruptione naſcitur; ſed quia abibit tandem in vermes. Pineda ex Philip.* A creature of no continuance

continuance, or ſtability, wormes meate. In 1 *Sam.*26.19. there, *ben Adam*, ſignifies a wicked man: *If they be Children of men that have ſtir'd thee up againſt me, Curſed be they*: there *bene Adam* ſignifies wicked men, the incendiaries of a King againſt his loyal ſubjects are wicked men, and deſerve to be accurſed. Likewiſe in *Pſ.*57. 4. *my ſoul is amongſt Lyons, even the ſons of men, i. e.* wicked men.

The Hebrew language wants not words to ſet forth a man of worth; they ſtyle him *iſh*, from *eſh*, Fyre, importing Life, Spirit, and Vigor in hi *Pſ.* 49. 2. We find both here mean men, and men of worth ſet down under a various expreſſion: *gam bene Adam gam bene iſh*; which our Engliſh for want of fit words have in our language rendred *both high and low*, but learned *Tremelius* more aptly in the Latine, *tum nati plebeo homine, tum nati præſtanti viro.* After the ſame manner the Grecians diſtinguiſh of men; they call the vulgar men by the name ἄνθρωποι which comes παρὰ τὸ ἄνω ἀθρεῖν *a ſuſpiciendo ſurſum. i. e.* he looks upward for help, being helpleſſe in himſelf, but men of worth and quality, they called ἄνδρες becauſe ἀνδρεῖοι vitruous. We find both theſe in *Herodotus* ſpeaking thus, πολλοὶ μὲν ἄνθρωποι ὀλίγοι δὲ ἄνδρες. There are (ſaith he) many men, but few virtuous magnanimous men in the world.

But

But can there no better title be found for *Ezekiel*, then *ben Adam*, which is a diminitive title at the beſt? His Name, Birth, worth, and Parts beſpeak him great; his Name, ſaies *Origen* and *Hierom*, ſignifies *Dei imperium, ſeu fortitudinem Dei*, and ſuch as his name was, ſuch was he, ſtrengthned by God, and mighty with him; his Birth was Honourable, and his Parts, and Piety anſwerable to his birth; St. *Hierom* on *Ezek.* c. 47. calls him for his profound parts, *Scripturarum Oceanum & myſteriorum Labyrinthum*, & in another place, *ſui ſeculi portentum*. *Epiphanius* and *Adricomius* ſay he was an eminent Martyr: Certainly with men, he was great; but now God comes to ſpeak to him, he'l make him know that he is but *ben Adam*, a poor, weak, helpleſs, inconſiderable creature, full of ſin, and imperfection.

Obſ. 1. When God comes to deal with men of high degree, and eminent parts, He'l make them know they are but low, worthleſs, meane and helpleſs creatures.

Great men in Learning, are apt to idolize their guifts and indowments; they, for the moſt part, ſit without the gunſhot of controll; few dare ſay to them, what doſt thou? they have more flatterers then friends, who, as ſutors for their favour, by their flattering applauſes, ſtand like magnifying glaſſes before them, and make them

them seem bigger then they are. Thus *Herods* eloquence must be extold to the skies, and he deified. A Scholer that by his parts has got the popular applause, how strangely, oft times, maywe observe him to be puffed up, how he states it, and struts it in his fancy, thinking the heads of his betters, scarce ground good enough for him to put the sole of his foot upon. Tis not only so, with men of great guifts, but graces also; which made our learned and religious *Fox* say, he got hurt by his graces, and good by his sins, His graces puffed him up.

Thus also tis with men of great Wealth, as *Solomon* observes, the rich mans wealth is his strong city, which he opposeth to any right or reason; it exalts them in their thoughts and words; might, and power, and honour, and majesty, is the common dialect they discourse in. *Dan.*4. 30. *Is not this great Babylon that I have built by the might of my power, and for the honour of my majesty.* Hence it comes to pass, that they quite forget themselves; and now God comes as their remembrancer.

Job was a man eminent in guifts and graces, and so highly confident he was of them, that in the end of his last defence *Job* 31. he challengeth God to come forth against him: and in *c.*38. God comes forth to coole the courage and pull down the confidence of *Job*; now you find *Job*

chap. 24. 6. alter'd of a ſudden. He that ſhone in his integrity before, like the Sun; when devine brightneſs appeares, now goes out, he ſhrivels himſelf now to nothing, and creeps into the duſt again from whence he came. * *I abhorr my ſelf in duſt and aſhes.*

* *Nihil me facio.* Chriſoſt. *Verbum originale ſignificat nauſeare, reprobare, cum faſtidio abjicere.* Pined. in loc.

Thus doth God, when he comes to deal with men of great power and wealth, he humbles them, he makes them know themſelves. So he dealt with that lofty King *Nebuchadnezar*, he made him know that all his honour and wealth and power, was not in his own keeping, and he makes him confeſs it.

Adoraverunt eum ut Deum, & acquievit eorum obſequiis delinitus, ut ſe ut Deum coli permitteret. Hierom.

St *Hierom* obſerves in his Hebrew queſtions on 2 *Chron.* 24. 17. that King *Joaſh* being exalted to the Throne, became ſo proud, that he permitted himſelf to be worſhiped as God. And *Caſſian* obſerves, that God puniſh'd him with ſuch loathſome diſeaſes that all his freinds forſook him, and God did it, ſaith he, *Inſtit. lib.* 16. *cap.* 21. *Ut carnis ignominioſa contagio patefaceret immunditiam cordis ejus occultam, quam ſuperbiæ malo contraxerat, ac manifeſta pollutione corporis probaretur impurus, qui elatione ſpiritus factum ſe non ſentiebat immundum*

dum; that the ignominious contagion of his fleſh, might open the ſecret uncleaneſs of his heart, which by the evil of pride he had gotten, and by the manifeſt polution of his body, he mihgt be prov'd impure, who by the pride of his heart did not perceive himſelf to be capable of polution. When great men wil make themſelves Gods, God will make them know they are but a lye, they are *bene Adam*, gods of red earth, and unto that their godſhips muſt return: And when God comes to ſit amongſt theſe gods, he'l make them know ſo much. *Pſal.* 82. *I have ſaid ye are Gods, but ye ſhall dye like men.*

This ſhould teach men of great guifts and graces, and thoſe of high place and eminency, to carry themſelves humbly, remembring always that ther's one higher than They, that always eyes them. He is no reſpector of perſons, he hates pride in great men as much as in men of low degree, and when he comes to deale with the Mighty Monarches of the earth, he'l make them confeſs as *Nebuchadnezar* did, that thoſe that walke proudly, he is able to debaſe them; He'l not ſpare any be they never ſo neare or deare to him. The bleſſed Virgin herſelfe the Mother of our Lord, if She meddle with things to high for her, though Chriſt as man be her Obedient Son, yet as God he will ſharply rebuke her, 2 *Joh.* 4.

4. *Woman what have I to doe with thee?* theſe words (what ever the Papiſts and ſome other ſay) are acknowledged by the Fathers to be a ſharp rebuke. 'Tis *vox indignationis* ſays *Athanaſius* and *Chryſoſt.* 'tis *vox reprehenſionis*, ſays *Auguſtine*: 'tis *vox repulſæ*, ſays *Irenæus*. I conclude this then with the words of the Pſalmiſt, *bleſſed is he that feareth always.*; 'Tis the ſafeſt way for great men in gifts and eminency to walk in a reverential feare, and holy awe of him who is higher than they.

Athan. Serm. 4. adv. Arian. Chryſoſt. Hom. 4. in loc. Aug. l. 2 de Symb. c. 6. Irena. l. 3. cap. 18.

I paſs from the title given to the Prophet to the duty injoyned him.

2. Behold, הִנֵּה hinne God was now about to bring the dreadfulleſt National judgment that ever befell Judah. The Temple of *Solomon*, the Arke of the Covenant, together with the City and its glory, are now to be taken away from them, which was the delight of their eyes, and the crown of their glory. And as a certain and infallible ſigne of this, God will by a ſudden and heart cutting ſtroake upon the Prophets famil y make that the type of it; and therefore the Lord injoynes the Prophet here to behold it.

Behold. It implyes attention joyned with trembling & wonder. And then, behold, ſo as certainly

tainly to be assured of what I am about to doe: so much the word in Scripture carryes in it.

2, *Obs.* God's severe judgments upon a family or nation call for our most serious attention. This is that God looks for from his people when he afflicts them, *Isay.* 22.12,13: at such a time the Lord by his afflictions *calls for weeping and mourning and guirding with sackcloath.* This the Saints have practised, *Ps.* 119. 120, *my flesh trembleth for fear of thee, and I am afraid of thy judgments,* If the Lyon roare the beasts of the forrest tremble, and shall not the creature tremble when the Creator thunders out with his judgments upon them?

'Tis senseless stupidity, madness, and folly to be smitten by God in our Persons, relations, or families and not to feel it, not to grieve for it, nor bewaile it.

He that thinks to gain the name of valiant by a sturdy outfaeing his greif under the afflicting hand of God, is quite mistaken, for he shall but gain amongst the wise the name of frantick and foolhardy mad-man; so says St. *Augustine, Gloriatur de viribus propriæ voluntatis tanquam de stupore morbi, non de robore sanitatis, insania est ista gloriatio, non est patientiæ sed dementiæ,* August. de patient. cap. 23. Hear how the Prophet *Jeremiah* complaine of such, *cap.* 5. *vers.* 3. *Thou hast smitten them*

but

but they have not ſorrowed, they have made their faces harder than a ſtone, there is no ſtone ſo hard but the hammer will break it, but God's hammer of affliction did not break them. *Moſes* ſmote the rock and it guſhed out water; but God ſmits the hard harted ſinners in their relations, eſtates, and no penitential waters flow from them; theſe are ſuch deſperate ſinners, that they ſeem to be paſt hope of recovery; there is as much hope of a clod of earth to be made rational as theſe to be reclaimed, and the ſame Prophet inſinuates as much, 22. *Jer.* 30. when he leves ſenſleſs ſinners and cries out, *o earth, earth, earth, hear the word of the Lord*, whats the word? why *write this man childleſs, a man that ſhall not proſper*; he is rather an inanimate clod, than a man hat takes not to heart ſuch judgments; yet ſuch ſtocks there are that are twice dead, their conſciences being ſeared with hot irons of hell; mark the doome of ſuch deſperate contemners of God's judgments; ſince God intended them as inſtruments of their convertion, and they abuſe them, 22 *Iſay* 13; *inſteed of mourning and weeping there was joy and gladneſs, ſlaying of Oxen, and killing of ſheep, eating fleſh and drinking wine, let us eate and drink for to morrow wee ſhall dye. Surely this iniquity ſhall not be purged from you till yee dye*; after contempt of God's judgments upon us comes death.

Oh

Oh beloved take heed how you carry your ſelves under the hand of God afflicting you. Behold it with ſuch ſerious meditation of the goodneſs and ſeverity of God, as that it may raiſe up ſutable affections in you, *Rom.* 11. 22. Eye his ſeverity with ſubmiſſion, fear and trembling; eye his goodneſs with adoration and thankfulneſs. Behold them ſo as to bewaile them, chiefly the cauſe of them. Though fooles may make light of ſuch doleful diſpenſations, yet *the prudent will lay them to heart*, Amos 3.6.

But what is it, the Prophet is injoyned to behold?

This leads me to the Third thing obſervable in the Text; which is the object matter of the injunction, which is:

The Judgment expreſt, with the Author and the Manner of it: we cannot ſeperate them.

The Agent, is the Lord, *I*, the Soveraign of the vniverſe: The Judgment expreſs'd, is, *take away the deſire of thine eyes*: The manner how, *with a ſtroak*.

The deſire of thine eyes. I'le omit the various readings of the phraſe, ſince they all agree in the ſenſe: *The deſire of thine eyes*, is thy Wife, a wife being to every virtuous man the delight of his eyes, the only amiable and delightfull object God in the world hath given him; *nihil*

enim (saies *Hierom* on the place) *viro, uxore bonâ amabilius, quæ a Deo homini providetur.*

She might be the desire of his eyes, as a beautiful person; and without sinne, since by instinct of nature all men owe a kind of homage to it; beauty being the guift of God, as heathens and Christians grant; * *hæc tua sunt, domine, bona sunt, quia tu bonus ista creasti.* 'Tis the bountiful advantage of divine creation says *Tertullian*, and the comely ornament of the Soul; 'tis to the gracious Soul as a rich enamel to a choise jewel.

* Forma dei donum, Ovid. de Am. Aug. de civ. Dei l. 15. cap. 28. Tertul. de cultu Fœm.

As she was (which in charity we may judg, being a Prophets wife) a gracious Woman, she might be the desire of his eye, and joy of his heart. Or merely as she was his Wife, she might justly be the desire of his eyes, 1 *Cor.* 11. 7. St. *Paul* says, *the Woman is the glory of the man.* How his glory? That he should be the head of a creature equal to him, in understanding, will, liberty, and in all other divine privileges, as wisdome, grace and glory, of which she is capable. To be the head of so excellent divine a creature, is the top of his glory. She is (says *Salmeron*) *in gne viri ornamentum.* So that she might well be, as his Wife, the desire of his eyes.

Well,

Well, be she so to him, however, God is now about to take her away, but how? *by a stroake*, *morte repentina*, suddenly, some think by the plague, but thats uncertaine, the word being of general use for all the Plagues in Egypt. However twas suddainly, for *vers.* 18; he preacht in the morning to the people, and she dyed in the after-noone.

Now lay all this together, and what a sad face of sorrow will here appeare? That she who was his Wife, and the bosome Friend, the Cabinet of his heart, where he safely layd up all his secrets, his Comforter in sorrow, his Physician in sickness, his loving and pleasant Friend in prosperity, and his sure and trusty Friend in adversity: That she should suddenly, unexpectedly, be taken from him; That she who last night layd her lovely face in his bosome, and with her loving armes embraced him, should this night lay them in the grave; What can we gather hence? will fruit be found upon such thorns as these? Yes, from these thorns we may gather these grapes.

3. *Obs.* That the choisest comforts and the dearest imployments of this life are uncertaine and mutable.

And then for the circumstantial aggravation of this affliction, 'tis on a sudden, and the Prophet is cal'd upon to attend. Who would not have gladly shut his eyes, and

ſtopt his eares at this? but 'tis otherwiſe, the Prophet is call'd as 'twere to ſtand at the block while the fatal blow is ſtruck, he muſt behold it; the good man neareſt concern'd, muſt be the chief ſpectator.

4. *Obſ.* That God oft times exerciſeth his choiſe and eminent Servants with moſt ſharp and ſore temporal loſſes and afflictions.

Laſtly, As this affliction was a type of future judgments to come upon the nation obſerve.

5. *Obſ.* That many times ſharp afflictions on the godly are certain preſages of the wickeds judgment at hand. We return to the 3d *Obſ.*

3. *Obſ.* That the choiſeſt Saints of God can call none of theſe earthly enjoyments certain good things: God can take them away *by a ſtroak*, they are mutable. Riches are God's bleſſings, but they make them ſelves wings and fly away as wel from Saints as Sinners, as well from *Job* as *Nebuchadnezar*. He that to day had his table ſpread with dainties, that could waſh his footſteps in butter, to morrow may have none to put in his belly. This word, *take away*, ſpoiles all. If God the great houſkeeper of the world ſay, *take away*, before we have halfe ſatisfied our ſelves, the full table is preſently voided, and then (as *Hugo Victor.* in *Pſal.* 24.) *dum guſtu appetitum provocant, tranſitu*

tranſitu deſiderium fraudant. Whiles they provoke the appetite to taſt of them, they deceive the deſire in their ſudden departure.

A good wife is a great bleſſing and guift of God, but they we ſee are uncertain to.

Faithful *Abraham's Sara* the wife of his boſome dyes away from him. And holy *Jacob's Rachel*, beautiful, and beſt beloved *Rachel*, fruitful *Rachel*, this fruitful tree is cut down in the time of fruit bearing.

A good name is the greateſt of temporall bleſſings; Chriſt had it moſt deſervingly, yet he could not keep it; they counted him *a wine-bibber, a friend to Publicans and Sinners.* They layd to his charge two of the higeſt crimes againſt firſt and ſecond table; blaſphemy, and uſurpation. They accounted of him but as a Magician, on that wrought by the Divels help.

Our time of living here, 'tis the choiſeſt tallent that we have, upon it depends our eternal woe or welfare. Life, it is that which gives the main injoyment to all the comforts we poſſeſs. Who can define it? he beſt defin'd it that did not define it, that ſayd, 'twas *neſcio quid*, a certain ſweet thing I know not what, 'tis beyond all paralel; yet ſee what the Scripture ſays of its uncertainty; 'tis compared to graſs, to the flower of the field, that is ſubject to be eaten up by Cattel, or trodden down, or

gathered by the Paſſenger. If it outſtand theſe, ere long it bloſſoms, withers, and dyes; ſuch is our life, in our beſt eſtate we are altogether vanity, becauſe uncertain and mutable, *Pſal.* 39. 5: therefore *Solomon* in *Prov.* 31. 8. calls the Sons of men, *bene haloph* children of chang.

Job compares our life to a *Poſt*, a *Ship*, and an *Eagle haſting to her prey*. Obſerve the climax: a Poſt makes haſt, ſtays not, rides night and day; but he will at laſt tyre, and then he muſt ly down: therefore he takes up a ſtronger compariſon, and compares our life to a Ship ſayling, that tyres not: but wind and tyde may faile and then ſhe ſtands ſtill; therefore he compares our life to an Eagle, ſharp ſet in purſuing her prey. An Eagle is the ſwifteſt and ſtrongeſt of long wing'd Hawkes, what flyes ſtronger and ſwifter than ſhe? Such is our time here, it flyes away upon a ſwift wing, and death when it makes a ſtoop at us maks no cancelleire.

Well then, ſince all our earthly injoyments are of no certain continuance, lets learn hence theſe three leſſons.

Be not vainly confident in the poſſeſſing of them; 'tis a vanity in a great Perſon to build ſtrong preſumptions upon worldly props that are tottering and weak; the Pſalmiſt excellently turnes their hearts outward, *Pſ.* 49. 11: that the

poſterities

posterities to come may decline that vanity; he speaks of worldly rich men, and tels you their purposes, thoughts and designes; God has blest them with estates and prosperity; and now *their inward thought is that their houses shall continue for ever*; doe they think to live for ever? no, but they intend their posterity shall live for ever, and keep up the state and grandure of the family, therefore they *call their houses after their name*, says he; they think, now God has blest them with a numerous off-spring, that *nodosa quadam æternitate*, their name shall be kept up for ever: but what says the *Psalmist*, *this their way* i.e. their contrivance, *is their folly*, vers. 13: to build such high presumptions on such rotten props is their folly: and they find it so, for in the next words, says he, *they goe down to hell like sheep, and death feeds on them*: How like sheep? why, like as silly sheep in a fat pasture, feed and play, and fear nothing, though the Butcher come and fetch away, now one, then an other; which startles them for the present, but that being over, they fall to feed and play again, until the Butcher by little and little fetch them all away at last. So doe these worldly Confident men, who are fed to the full, and have enough to keep up greatness to posterity, who securely, wantonly and haughtily, vant it in their thoughts that they shall continue for ever; find death like a Slaughterman ever and a-

anon come amongſt them , now taking a daughter, then a ſon, anon a wife , 'till at laſt all the props they truſted in be taken quite away. How oft doe we ſee it come thus to paſs, that many great families are quite taken away from their great eſtates (like ſheep out of a fat paſture) and the eſtate paſſes into an other name and family. I will conclude this with that wiſe King's counſel, *Pr.* 27. 1. *Boaſt not thy ſelfe of to morrow, for thou knoweſt not what a day may bring forth.* The word *halal* ſignifying to boaſt, ſignifies alſo to be madd. *q. d.* 'tis madneſs and folly in men of wealth and greatneſs, to think to build their neſts among the Stars , when they are not ſure of injoying any thing they have a whole day. The family of *Eli,* which was the greateſt in Iſrael in the morning, its props were cut down ere night, and the reſt deſtin'd to perpetual beggery ; And *Job* liv'd to ſee himſelfe in one day ſtript of all that he could call good in this world. The *Chaldee* therefore reads the text thus , *for thou knoweſt not what this day may bring forth* . That day that *Belſhazar* was priding himſelfe in his greatneſs, he fell. Let me ſpeak then to you rich and great men in the Apoſtles word , Charge the rich in this world that they be not high minded , nor truſt in uncertain riches. The more confident you are, the leſs ſecure , eſpecially if you belong to God, *qualibet elatio tanto citius*

rumpitur,

rumpitur, quanto amplius inflatur. Greg. Ep.

2. Moderate your affections to the world, and the things of the world. You are certain of nothing but this, that you have not long time in them. We are no free-holders here, at moſt but tenents at will. You that are great Lords of Lands you may ſet for three lives: but you your ſelves have but one in your eſtates, and that a ſhort uncertaine one. Obſerve the inference, *Paul* draws from this, the time is ſhort, 1 *Cor.* 7. 29. What then? not, Let us eate and drink, for to morrow we ſhall dye; but, Let them that have Wives be as if they had none, and they that weep, as if they wept not, and they that rejoyce, as if they rejoyced not, and they that buy, as if they poſſeſſed not, and they that uſe this world as not abuſing it, for the faſhion of this world paſſeth away.

The time is ſhort, for ſo much as remaines of it to be folded up; ſo learned *Beza* and *Pareus* read it, making no comma in the words; ὁ καιρὸς συνεσταλμένος τὸ λοιπὸν ἐστιν. *Beza* ſo reads it from the authority of many ancient copies. *Pareus* ſaith, the Apoſtle uſeth here a metaphor taken from ſayles (*quæ cum navis prope portam eſt, contrahi ſolent.* When the Ship comes neare her port, the Saylors take in the main ſayles, leave only one ſmall one abroad then.) So that the meaning ſeems to be

be this, that time which hath for 5000 yeares been furling up, is now drawn into a narrow compaſs, the end is at hand, we are entring the haven of eternity: if time be ſhort, then all the things that depend upon it are ſhort: if time it ſelfe ſhall be no more, after a few dayes, then all theſe things we injoy muſt be no more: Then'tis high time to moderate your affections towards houſes, lands, children, wives, and every thing you poſſeſs, for they are not to be yours after a few dayes; uſe the world as a Pilgrim his Inn, ſaith *Auguſtin tract.* 40. *In Johan. Utere mundo quemadmodum viator in ſtabulo; utitur menſa, calice, urceo dimiſſurus non permanſurus*: and the Argument in the cloſe of the Apoſtles words is cogent; For the faſhion of this world paſſeth away, παράγει γὰρ τὸ σχῆμα; the pageantry, the ſhew, the things of this world are but mere outſide things; like a pageant, gold without and paſtboard within; and then, they paſs by as a ſhew that goes along the ſtreets: its ſoon gone. The heathen could ſay of worldly things, *hoc unum ſcio omnia mortalium opera mortalitate damnata: inter peritura, vivimus*: Sen. Ep. 91. Oh beloved, think oft with your ſelvs what it is you ſo dote on, you ſo love, ſo inſatiably thirſt after; why tis that that is vanity, & of no continuance. Who would venture his life, for the gathering a flower that he knowes

knowes will ſoon wither in his hand? *Tertullian* wonders at the Romans, that they ſhould indure ſuch hardſhip, and run ſuch hazards, to gain a Conſulſhip, which was but for a year; 'twas but, ſaith he, *unius anni volaticum gaudium*; may not we much more wonder at Chriſtians, who ſpend all their time, wits, ſtrength and ſpirits, to enjoy that which for ought they know, is but *unius horæ volaticum gaudium*; for ought they know, God may ſay, *this night ſhall all be taken from thee.*

2. Since the choiſeſt of our earthly enjoyments are periſhing, mutable and uncertain: Let this teach us to put a true eſtimate on thoſe things that are eternal, that are perminent. Had the Young Man in the Goſpel, but conſider'd, what was promiſed him, if he would ſell all, he would, no doubt have cheerfully performed what Chriſt required. Twas Treaſure in Heaven was promiſed him. The leaſt treaſure of heaven is worth all the worlds poſſeſſion, becauſe eternall: had the young man put eternal into the Scale with his great poſſeſſions, they would have ſeemed no more great in his eye; But this curſe of the young mans, is that which falls upon us; men are like bruit beaſts, wholely taken up with ſenſuality, and devoted to temporall things; but the things which are not ſeen, which are eternall, are contemned

temned and ſlighted and laught at; their carnall minds are enimies to ſuch things, they are fooliſhneſs to them: the reaſon is, becauſe they ſee no farther then what they ſenſually apprehend, they cannot ſee (as St. *Peter* ſays) a farre off; and therefore men affect, what they ſenſually apprehend, which can goe no higher then ſenſuall things, things which are ſeen, which are temporall.

Pray therefore, again and again, that God would inlighten your minds, by Faith, to ſee the excellency of things that are eternall; nothing but this, will leſſen the world to you; what are great poſſeſſions, honours, crowns, to eternity? to be made a King for a day, and ever after a begger; what comfort can this be? but he that hath an intereſt in Chriſt, is made a King for ever; what is it to have an hour, or two's pleaſure, and ever after live in a dungeon? theſe profits, pleaſures, honours, riches, are but for a moment, and leave a ſting behind them, but the pleaſures, profits, honours, of heaven are eternall; *life eternall*, *Joyes and pleaſures at his righ hand for ever more*, *Crowns incorruptible*, and many ſuch Scripturall expreſſions. This made *Moſes* throw away his honours, titles, court favours. *Heb.* 11.24. Ægypts treaſures: and what did he exchange theſe things for? he exchanged theſe things for ſuffering

fering, *v.* 25. for reproaches, for the wrath of the King. Reaſon would think the man madd. Indeed had this been all he had exchanged for, he had been of all men moſt fooliſh and miſerable;no, *Moſes* could ſee that Ægypts greatneſs, power, dignity, was uncertain; had he been inveſted in it all, it could not long have continued: that would have gone from him,or he from that. But he, *v.* 27. ſaw him that is inviſible, by faith he looked to an eternall reward, to the favour of an eternall King. How little doe Wives, Houſes, Honours, ſeem to that ſoul, that by faith, ſees an eternall Bridgroom, a Houſe eternall in the heavens, and an eternall Crown fitted for his head; they ſeem no more then Mole hills to mighty Mountaines.

From the circumſtantial aggravations of the affliction to this holy Prophet, as the nearneſs, and dearneſs of the perſon taken from him, the ſuddenneſs of it, *with a ſtroak*, and the certainty of it, God himſelf ſaith it, and who can reverſe? and the Prophet that was neareſt concern'd, muſt be the firſt informed of it,and the chief ſpectator of this dreadfull blow.

Obſ. 4. That God oftimes exerciſeth his choiſeſt ſervants with ſharpeſt afflictions, with heart cutting laſhes of providence, and that ſuddenly, unexpectedly,, and very heavily.

In handling this (which I cheifly intended)

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lle doe theſe Three things: 1. Shew that 'tis ſo, 2. Why 'tis ſo, 3. Apply it.

1. That it is ſo, Scripture examples prove it. Examples of this, are as old as the world. So ſoon as God ſet up a School, a Church, in the world, we find a ſevere rod in it; 'twas ſigned with the Croſſe in its infancy. We may begin with *Adam* and *Eve* (the true ſervants of God we beleive:) When God had bleſt them with an off-ſpring, the greateſt of temporall bleſſings, therein ſweetning their ſorrows with the pleaſure of ſociety; no ſooner are the two Sons (the Crown of their Parents glory, and the ground of their future hope) grown to be uſefull to their Parents, but they are both in a moment taken from them; the one by murder, the other, by baniſhment: Thus their Sun ſets at noone: *Abel* the delight of their eyes, is become the mornfull object of their tears; probably this their dear ſon, was one of the firſt gaſtly ſights of death that they had ſeen, which muſt needs be irkſome: the Son of their joy, is become the ſubject of their ſorrow, their Cro n of glory, is quickly turned into a Crown of thorns.

Abraham a faithfull ſervant of God, a choice one, yet we find him loaded alſo with the Croſs, has he rich kindred, and great and fair poſſeſſions, richly ſeated? he muſt leave them all, and

turn

turn Pilgrim: has he a beautifull and beloved *Sarah*, the wife of his bosome, *the desire of his eyes*, the one half of himself? we find *Gen.* 12. 1 to 10. his fear to be such (amongst Barbarians not groundless) that he sacrifices this half of himself to their lusts, to keep his other half secure: this must need be a heart cutting act: how hard was his condition that whiles, think you, that was inforced upon such inconveniencies to seek his bread.

Trace him on in the passage of his life, and every step he treads, almost, is upon a thorne. Pregnant *Hagar*, from whom he hoped to have issue, must be turned out of doors; no fruitfull tree must stand in his Orchard long: Lot his kinsman and companion, groweth to great to stay with him, they must part to prevent further mischeif. *Hagar's* receiv'd again, she brings forth an *Ishmael*, *Abrahams* joy; but of a sudden root and branch must he pluckt up, and thown away, they must goe into perpetual banishment. But now the heart peircing affliction of all coms upon him; *Isaac* the son of the promise, the prop of his future hopes, the delight of *Abraham*; and *Sarah's* eye, the joy of their lives, and the very marrow of their souls, must now by the command of God be sacrificed, and who must cut his throat, but the Father that begat him.

Job

Job the Servant of God, none like him for piety, nor any like him for sufferings. He that was so rich in outward good things, was in a day bereft of all, and made poor even to a Proverb. But the soul peircing affliction was, the taking away his seven Sons & three Daughters *with a sudden stroak*; the staff and comfort of his old age was broken in a moment. Reflect a little, you that are Parents, upon this affliction. Would it not be think you, a sad sight to see one of your godly neighbours following ten of his childrens herses to the grave at once? *Jobs* case is yet worse, for he must first pull his childerns torn limbs out of the jawes of this cruell Lyon, he must repleive them out of deaths hold, before he could lay them in natures bed, the grave: he must go forth now to stare on grisly death drest in its most gastly shapes: Here he must pluck out one dear child in his gore blood, there another with his limbs broken and mangled, here a Daughter ded in her Brothers armes, there another, but which he knows not, her wounds have so disfigur'd her; perhaps another, or two anon he finds gasping out their last, and then expiring for want of timely succour; are not these things probable: but throw away these black surmises, and at the best, judge how sad would it be for a man to have Ten children all alive and lusty in the morning, and all of these to be laid dead

at

at his feet before night! this was holy *Jobs* case. This to our purpose is observable as an aggravation of all his afflictions, they are brought in with a kind of *behold*, to the good man; one still is let escape, to bring the unwellcome news to him. read *Job* 1.

David a man after Gods own heart, design'd for greatnesse from his youth: he had as fair a stock to begin with, as ever man had, he was both honoured and beloved at once of all the people, the city and the country, the army and the court, all they cry up *David* for the only Worthy, and high deserving man, they all put the garland upon his victorious brow, the King gives him his Daughter to Wife. Who in his condition would have dreamed of crosses? But alas! his rise is intended for his ruine. *Saul* intended to make a halter of his garland; the Court had like to have been *Davids* charnall house; *Davids* fingers did not play there so quick upon his Harp-strings, as *Sauls* envy plaid upon *Davids* Heart-strings. On a sudden *the desire of his eyes*, his new betrothed wife is taken from him, he banished the Court, and inforced to fly for his life; he that was yesterday the Kings son in law, is to day proclaimed Traytour. Thus tis evident, that God hath exercised his choisest servants, with sore and unexpected crosses and afflictions.

Reaſ. The ſecond thing to be inquired into, is, Why God thus exerciſeth them?

To give a reaſon of the various diſpenſations of his providences to men here below, is ſo grand a myſtery that reaſon cannot find it out. This *Job* excellently cleares. *C.* 28. *v.* 12. he propounds the queſtion, and in the following *verſes* anſwers it, that tis not by humane invention to be found out, the *depth ſaith tis not in me, and the ſea ſaith tis not in me*, neither can gold or precious ſtones purchaſe this knowledge. That it ſhould goe well with the wicked, and ill with the Godly, hath not only ſtagger'd the Heathens, but hath made ſometimes the Saints in a pett to quarrell at it. *Pſal.* 73. *v.* 2. to 13. it made *David* repiningly ſay, I have cleanſed my heart in vain, for all the day long have I been plagued; and when he ſeeks to know the reaſon of this, *v.* 16. he confeſſeth 'twas to hard for him. What does he doe in this caſe? *v.* 17. he went into the ſanctuary of God. So let us, to find a reaſon of theſe things, and there we ſhall find that the alwiſe and gracious Father, ſees affliction neceſſary for his choiſeſt ſervants, in order to their good. *Nulla cauſa* (ſaith *Auguſt.*) *probabiliter occurrit, cur juſti homines in hac vita laborant, niſi quia hoc iis expedit.* Tis needfull for them to be afflicted.

Ther's a twofold good, Privative, and Poſitive

ſitive that God aimes at in afflicting his ſervants.

1 In order to their privative good, a neceſſity of afflicting them ariſeth from two evils that the beſt of Saints are infeſted with in this life: Sin within, and Temptations without.

1. Sin with in them: Originall ſin is ſtill an inmate in the regenerate; though it be pardoned & mortified that it ſhall not reign in them. They attain (ſaith *Aug.*) to a *ne regnet*, yet they doe not (as he ſaith) attaine to a *ne ſit* of ſin: The reliques of the old man ſtill remaine in us, it came with us from the womb, and 'twill bear us company to the grave, till death part us. Though the tree be cut down, the root remains, and will without diligent watching ſprout, and bring forth bitter fruit to our ſorrow: as it did in *David* and *Peter*, and other Saints.

God whoſe ſpirituall eye lookes through and through us, ſees in the beſt of us many ſecret enormous luſts, as pride, covetouſneſſe, luxury, ſpirituall ſloth, hypocricy, ſecurity and the like, which we in our proſperity diſcerne not; that lye in our breaſts ſecretly and hiddenly, like Toads and noiſom vermin in dark ſinks and ſells, which we walk over unconcerned, becauſe we ſee them not. Now God calls to Saints in their proſperity by his providences, (for they have a voice) and by the miniſtry, to cleanſe

theſe hearts and caſt out theſe vermin, that are a provocation to the pure eyes of his holyneſſe. How oft has God by his word called to us, Love not the world, nor the things of the world; Let no corrupt communication proceed out of your mouthes, No vnclean perſon ſhall enter into the kingdome of heaven, Remember thou & all thy family to keep holy the Sabbath, Pray more conſtantly, Be more fervent in prayer: God calls but we turn the deaf ear, and ſlight theſe calls of God, and God obſerves it. *Jer.22. 21. I ſpake to thee in thy proſperity, and thou ſaideſt, I will not hear*: Now God in mercy for prevention is inforced to take his rod into his hand.

2. God is neceſſitated to afflict his people for the prevention of evil that would ariſe from temptations without us; for Saints are not free from temptation *neminem prorſus Dei gratia facit intentabilem*, ſaith *Gratian*.

There are two Tempters, the Divil and the World, without us.

1. The Devil, 1. *Pet.* 5.8. *He goes about like a roaring Lyon ſeeking whom he may devour*, like a Lyon he's greedy, ſubtill, active, and powerfull, he lies alwaies at the catch for us; but becauſe he has not immediate power over us, he uſeth, as his bait,

2. The World, the other temptation, which holds

holds out, as a rich Marchant its guilded ware, the luſt of the eye, the luſt of the fleſh, and the pride of life; this holds out the baite, that layes the ſnare: the Divel baites his hook with that he thinks our conſtitutions will ſooneſt bite at, and ſo catches us: So he caught *David* with the luſt of the eye, ſo he caught *Solomon* with the pride of life, and luſt of the fleſh.

Theſe pleaſures, and profits, and honours of the world, are uſually the Saints greateſt tempters; for the concomitants of eaſe and plenty, are luxury, carnall confidence, ſecurity, which draw off the heart from God, dull their appetite to ſpirituall things, take off their hunger after a Sacrament, and make them neglect coming to it, coole their affections, and allay that ardency which ſhould be in prayer. As the beſt ground brings forth the rankeſt weeds in the heat of ſommer, when the Plow is ſtill & comes not over it; ſo many times, doth the warmth of proſperity, cauſe many luſts to break forth in the lives of the Saints. Raw fruit breeds worms in healthy perſons: ſo doe worldly pleaſures excite luſts in the beſt Saints many times, as looſneſſe, wantonneſſe, and pride; let *David* have but a little eaſe, and his mole-hill preſently growes, in his proud fancy, to be a mountaine. *I ſaid in my proſperity I ſhall never be moved*; what ranck blood, did a little proſperity breed

in

in this holy man? his ſucceſſe in warre, and ſtrength of allyes raiſed in him preſumption, that nouriſh'd luſt, luſt ſtole his ardency of affection from God, and that intercepted his confidence; and now his mountaine has ſtole his heart from God, was it not time for God to ſet his mountaine on fire about his eares, in raiſing *Abſolom* againſt him, that he might fly back to the rock of his ſalvation. You ſee God is neceſſitated from the evils that are within the Saints, and from the tempters without them, to afflict them for their good privatively.

Now from Gods afflicting the Saints, there ariſeth a threefold privative good.

1. God by afflicting them, redreſſes ſin in them, it makes them feel what an evil and a bitter thing it is to ſin againſt the Lord, it makes the Saint to ſearch his waies and turn unto the Lord; ſo it wrought upon *David*, *before I was afflicted I went a ſtray, but now I have learned thy word*; afflictions like hard weather kill thoſe ſinnes, that the warmth of proſperity nouriſh'd.

The Devill by pleaſures and profits invites us, as *Abſolom* did the Kings ſonnes to his banquet, purpoſely to murder *Ammon*: So he invites us to our ruine in the gluttonns language, *eat, drink, and be merry*, thou haſt enough, wealth enough, time enough, opportunity enough, *rejoyce o young man and let thy heart cheare thee*: Now God in mercy to us, when he finds we are

ſafe

ſate down to banquet, riot, and frolick it in the world, he by a rouſing affliction unexpectedly comes amongſt us, as *Abſoloms* murderers came in, when their hearts were merry, and made all the Kings ſons fly to the King their Father to Jeruſalem; ſo God ſends afflictions to drive us from our Luſts and deceitfull pleaſures, unto him, *oculos quos peccatum claudit, pœna aperit,*

2. Another privative good that comes by Gods afflicting of the Saints, is, hereby ſin is prevented, he like a mercyfull Father and moſt wiſe Phyſitian knowes our tempers, and what our ſpirituall diſeaſes are, better then our ſelves, and therefore to prevent them he bloods them in the right vein; when a Saint immoderately loves any earthly injoyment, ſo that God ſeeth it drawes his affections from heaven and glory; and from himſelf (which he takes grievouſly) then God in wiſdome and mercy takes away that earthly comfort that his affections may turn into the right channell again; hereby God ſhewes us the mutability, inconſtancy & vanity of theſe things, and that there is no ſafe footing for our affections upon them. God many times daſhes our deſigns all in peices, to prevent that ſecurity and carnall confidence, which he wiſely foreſees would follow, if they ſhould take. God in mercy provides a thorne for *Paul* to prick the tympany of Pride, if it ſhould riſe in him. 'Twas an excellent pious ſpeech of

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our King *Henry* the Sixth, *I thank God*, ſaith he, *that hath given me a weake, and infirme body, that it might not be a luſtfull body.* A Saint has as much cauſe to bleſſe God for his afflictions, as for his ordinances, we ſhall never be able to underſtand the one half of our privative mercyes which afflictions have been the cauſe of, till we come to heaven to account them there, to the praiſe of his grace and wiſdome that mercifully did inflict them: Lord whether would our luſts haue carried us, hadſt not thou by thy corrections called us back.

3 By afflictions God prevents our damnation 1 *Cor* 11 32 We are chaſtned of the Lord, that we may not be condemned with the world: God hates the men of the world, and therefore chaſtens them not here ſo often as his children; he throwes the reignes in their necks, and bids them fil up the meaſure of their iniquity: which is the greateſt curſe that can befall them; in this ſenſe that ſaying is true, *tum Deus iraſcitur cum non iraſcitur.* The Heathen could ſay, nothing is more unhappy to a man, then to be free from affliction, *nihil mihi videtur infœlicius eo, cui nihil unquam evenit adverſi*, Senec. *de Provid.* Here it is true, there can no greater evill befall a man, then to have his heaven here. *Son remember that thou receivedſt thy good things in this life* (ſaith Abraham to Dives in hell) *and*

Lazarus

Lazarus evill: now thou art tormented and he is comforted. God gives his Saints their hell here, but their heaven hereafter; purposely casts them into the furnace of affliction here, that he may keep them out of the firy furnace of hell hereafter. A Saint may take this for his Motto, *Periissem nisi Periissem*, had I not been undone in this world, I had been undone to eternity: The Prodigals poverty brought him back to his Fathers family.

Thus you see a necessity for the best Saints afflictions in order to their good privatively.

2. God exerciseth his Saints with smart afflictions, in order to their Positive good, and that, these three waies.

1. As they are instrumentall to the turning them to God. 2. As they are exercises of their graces. 3. As they are the meanes of increasing grace.

1. God useth them as a meanes to call home and convert the Elect to him. I doe not say they Physically operate, for many men are the worse for affliction: but they by the gacious ordination of a divine hand, have a morrall influence upon men to their conversion. *Acts* 16.26, 27, 30. by an earthquake on a sudden that shooke the foundations of the prison, and threw open the prison doores, and knockt off all the prisoners

priſoners fetters; the keeper at firſt apprehenſion of this aſtoniſhing providence would have killed himſelf, his conſcience was ſo overborn with fear, but when his Judgement had got the throne, he conſiders this could be no other but the mighty hand of God, and in the full conviction of this his will is reſolved to fall down to the command of God, & now with trembling he askes *what he ſhall he doe to be ſaved.* Oh bleſſed earthquake, might the goaler ſay, that wrought ſuch a heart-quake in him as to make him turn to God.

Thus *Saul Acts* 9.3, 4. by a ſudden ſtroak from heaven, which ſtruck him to the ground, *v.6.* and filled him full of trembling & aſtoniſhment, it was the inſtrument of his conviction: hereby conſcience being fill'd with fear, made the mind ſerious, and being under full conviction, it in an inſtant raiſed his will to a reſolution, and that reſolved, now commands all the affections to attend its motion, & now he cryes *Lord what wilt thou have me to doe?* Thus afflictions, they are like a gun diſcharged amongſt wild fowles, it ſtartles all but it makes ſome fall into the fowlers hands, into Chriſts, that by theſe afflictions brings them to his hand. God by ſudden and unexpected afflictions comes upon a ſoul, as *Samuel* came upon the *Bethlehemites*, 1 *Sam.* 16.4. he makes them tremble

tremble at his comming, but he makes a King in the family ere he depart.

2. God hereby tryes and exerciſes his Saints graces. Although God doth never afflict any, but where ſin is, yet he hath other ends beſides afflicting them for ſin; therefore *Gen.* 22. 1. God tempted or tryed *Abraham*, tis not ſaid he corrected *Abraham*, when he ſaid *offer up thy Son Iſaac*. So God permitted all thoſe afflictions to come upon *Job*, for the tryall of his graces and the exerciſe of them: you have heard of the patience of *Job*, ſaith the Apoſtle, had not God exerciſed him with ſuch great afflictions, we had never heard of ſuch an eminent Saint, he would have ſtole to his grave without being taken notice of. Therefore *Peter* ſaith (1 *Ep. c.* 1. 7.) to the afflicted Saints, *ye are now in heavineſs for a time throw manyfold temptations*, for what purpoſe? *that the tryall of your faith might be found to praiſe, and honour, and glory*; the Saints that ſhall hear and ſee your heavenly, meek, ſelf-denying frame of heart under all your afflictions ſhall praiſe you, & praiſe God for you, you ſhall honour the goſpell, the cauſe you ſuffer for, and God ſhall be glorified by you, and in you. As *Mutius Scævola* got more renown & glory to the Romans by his Sufferings then by his Actions. So doth a Saint to the cauſe of the goſpell. A Saint by ſufferings ſeemes to ſay to all the world, as he, *tam vile eſt corpus gloriam ſpectantibus.*

tibus. So contemptible are all thoſe terrene things to us, who ſeek after eternal glory. If God ſhould not thus try a Chriſtians graces, we ſhould never come to know half their worth, nor they their own. *Seneca* counts him an unhappy man that never was in affliction; becauſe neither he nor any other could know his worth. *Miſerum te judico quod nunquã fuiſti miſer, tranſiiſti ſine adverſario vitam; nemo ſcit quid potueris, ne tu quidem ipſe.* As ſharp incounters prove who are valiant, who cowards; ſo do afflictions, who are ſound, who rotten, who are built upon the ſands, who on the rock. A Saint has cauſe, as to praiſe God for beſtowing grace, ſo for ſending him afflictions to try the truth of his grace, for this brings him in unſpeakable comfort that he is ſincere. If the heathen could ſay, *egi gratias fortunæ quod experiri voluiſſet quanti æſtimarem fidem*, I thank fortune that ſhe would try me, how much I eſteemed honeſty; this I ought (ſaith *Seneca*) to prize at a high rate, *non debet mihi parvo res tanta conſtare*; if he a heathen could ſay thus, how much more ought we to praiſe God, that hath been pleaſed by his tryals of us to manifeſt to our own conſciences and the world, that our faith and patience and ſelfe denyal is ſincere; a tryed Chriſtian is a happy Chriſtian, and God by afflictions tryes them.

3. God exerciſeth his choice Servants with great afflictions for the increaſe of their graces. As ſtrong and great winds and ſtormes make trees fruitfull, ſo doe ſharp afflictions make Chriſtians. Every branch in Chriſt muſt bring forth fruit, and God by afflictions will prune them that they may bring forth more fruit.

Chriſtians that have grace in the habit, St. *Bazil* compares to the earth, which though in its nature it be fruitful, yet unleſſe the Plow and harrow break and teare it, it will not only not be fruitful, but it will bring forth bryers and thorns: ſo will Chriſtians, unleſſe God exerciſe them with afflictions grow ſecure, lazie and ſenſual. This made *Chryſoſtome* ſay, that affliction is the mother of Chriſtian virtues, becauſe it exerts the habit into act.

Chriſtians that have grace in the habit, are like an Organ that is well in tune; but for want of bellows to blow, and an hand to play, they make no muſick. Therefore God raiſeth his eaſt wind of affliction to blow, and layes his hand upon them, and then they are melodious. As Birds ſing ſweeteſt in wet weather, ſo doe the Saints ſing moſt melodiouſly amidſt the ſtorms and ſhowres of afflictions.

Sharp ſauces doe beſt quicken the appetite, *Heb.* 12. 11: noe chaſtiſements ſeem for the preſent

preſent to be joyous, but grievous, nevertheleſs afterwards it yeildeth the peaceable fruits of righteouſneſſe unto them that are exerciſed therewith; like ſoile thats unpleaſant in the carrying forth, yet returnes a fruitful crop.

By affliction a Saint gets this farther advantage of increaſe, that not only the habit of grace is excited into act; but by thoſe frequent acts the habit alſo is inlarged. What St. *Hierom* ſayes of the Cedar (may be ſaid of the Saint) that for every branch it ſutes out above, it ſends forth a root beneath, and this advantage it hath from the ſtrong winds which by ſhaking the body, looſens the earth and makes way for the root to ſpread.

So that by one ſtorme it gathers ſtrength to ſtand againſt the next. Thus tis with the Saint in the valley of *Bacar*, he grows from ſtrength to ſtrength; afflictions make him increaſe both in the habit and acts of grace: he grows downward in the habit as well as upward in the acts of grace by affliction.

Thus God ſees afflictions good for his Saints both privatively and poſſitively; give me leave briefly to add this one more.

3. God ſees afflictions neceſſary for his Saints in order to their eternal good, and that upon a twofold account.

1. By afflictions he fits and prepares them

for

for glory, and that by drawing up their hearts and affections where their treaſure is; ſhould not God imbitter Egypt to us by heavy burdens, we ſhould never long for, nor prepare to goe into the promiſ'd land, God makes our good things here mutable and fading, that we may ſet our affections on things above, which are permanent and unchangable.

2. Afflictions ſweeten and the more indear glory to come: the ſharper our ſorrows here, the ſweeter our glory hereafter, 2 *Cor.* 4. 17. Our light afflictions work for us a farr more exceeding and eternal weight of glory.

Since we find this doctrine to be an evident truth, and this vaſt congregation are ſealing it with their teares; God hath taken away an eminent Servant of his *by a ſtroak*, a ſtroak to the rich, and a ſtroak to the poore, a ſtroak and a heavy one to *Stanton Harcourt*; but eſpecially to the family of the *Harcourts*, what ſhould this teach us? let not me, but the Apoſtles exhort you, *Heb.* 12. 5; *My Son deſpiſe not thou the chaſtning of the Lord, nor faint when thou art rebuked of him.* This exhortation branche it ſelfe into two heads. 1: deſpiſe not, 2: faint not: the firſt you may think needleſſe, and at this time I may think ſo to; but ſuch is the deceitfulneſſe of our hearts, and the hardneſſe of them, that though they now drop tears

like

like rocks in a ſudden ſtorm, yet when the ſtorm is over, they are ſoon dry again, and as hard as ever; therefore the firſt branch is not unſeaſonable: deſpiſe not, μὴ ὀλιγώρει, *ne parvi facito.* Ὀλιγωρεῖν, is as if you ſhould ſay, ὀλίγην ὄρεξιν ἔχειν, *parvam curam habere*, to ſlight and never mind a thing, to make light of it, as Servants doe of their Maſters chiding: they ſtand demurely and look ſadly for the preſent; but when the Maſters back is turn'd, they laugh and make light of it. Of all things beware of this; God hath a farther end in ſuch dreadful ſtroakes as theſe, than to make us hang down our heads for a week or two, and then forget all; this is indeed to make light of God's correcting hand upon us. There are a ſort of Epicureans in this age, that profeſſedly againſt all ſenſe and reaſon, indeavour to deface what of man they have in them, natural affection; like the brutiſh Stoick that made no more of the death of his Son, than of the breaking of a Jugg; *heri vidi fragilem frangi, hodie vidi mortalem mori*; they contemne God and his providence, they ſay all things come alike to all, and ſooner or later we muſt all dye, and what ſhould we ſorrow for that we cannot remedy. Upon ſuch mens foreheads you may write fool (if the rule hold true) without injuring them; for conſideration, and fooles are alwaies contra-

ries,

ries. Well let us in the fear of God learne this wiſdome, not to deſpiſe or diſregard God's judgements and chaſtiſements upon us.

Then a Chriſtian may be ſaid not to deſpiſe God's Corrections, when he learnes thoſe leſſons God points him to by the chaſtiſement; as 1: ſeriouſly to ſearch after the cauſe why God afflicts us, 3 *Lam.* 39. 40: this the Holy Ghoſt points us to, *why doth living man complain*, i.e. repiningly, *man for the puniſhment of his ſinne?* while 'tis for his ſinne that he is puniſh'd; 'tis but juſt that he ſhould be puniſhed: lets therefore ſearch our ways and turne unto the Lord our God; thats the leſſon puniſhment ſhould teach us: ſo in the 7th *Joſh.* 6. Up ſays God to *Joſhua*, ſearch for the ſinne that hath cauſed me to ſmite you; thus a Chriſtian ſhould ſearch when God's hand is on him; what perſonal ſins, what relation, what family ſins, as a huſband, maſter or father he is guilty of, and ſtone thoſe *Achans*, that ſo God may graciouſly return in his favours again to us.

2. In a humble ſubmiſſion to vindicate God's juſtice in all that befals us, and with the Church to ſay, thou haſt ſmitten us leſſe than our deſervings, and o Lord thou art righteous in all that is come upon us, *Iſay* 9. 13.

3. Patiently to ſubmit to the hand of God upon us. I was dumbe (ſays *David*) and o-

pened

pened not my mouth, becauſe it was thy doing, 10 *Levit.* 3. When God took away two of *Aron's* near relations, his Sons, with a dreadful ſtroak the text ſaith, *Aron held his peace*; probably *Aron* was faulty in not reſtraining his Sons preſumption, and therefore think it but meet & juſt, that he that had been ſinfully ſilent under Gods diſhonour, ſhould now be ſubmiſſively ſilent under his diſpleaſure.

4. To buckle on our Armour, and to ſtand always prepared to incounter afflictions; *Through many tribulations we muſt enter into the Kingdome of Heaven*, not through two or three but many, God knows what our next tryal will be; lets therefore by this affliction, be ſo Armed with faith and love, and patience, and ſelfe-denyal, that we may be able with more facility to ſtand againſt the next: *Job* now finding the world to ring none but changes, and ſad ones too, in his eares, hath learned to wait all the days of his appointed time, 'til his chang come.

5. Often and ſeriouſly to reflect upon our ſoules, what privative or poſitive good they have got by afflictions; for they make us better, or leave us worſe.

Theſe are ſome of the leſſons God ſets us to learne by our afflictions; which who ſo learns may truly be ſaid, not to deſpiſe the chaſtiſements of God.

2. The laſt clauſe of the exhortation ſpeak-

eth

eth to us thus [*nor faint when thou art corrected of him*] this is the other extreame we must avoid. Extreams are dangerous, fly not one so as to fall into the other, this nature condemns as folly, *Stulti dum vitant vitia in contraria currunt*, saith *Horace*. *Aristotle* defines virtue to be μεσότης δύο κακῶν, the middle of two evils; nature teacheth us to grieve, let not the sensual facultes swallow up the rational; Let not the Servant overtop his Master. 'Tis a wise mans character, that as he seeth farther into evils than other men, so he can better command his passions than others: hence *Aristotle l.* 4. *c.* 3; οὔτε εὐτυχῶν περιχαρὴς ἔσται οὔτε ἀτυῶν περίλυπος, he saith that μεγαλύψυχος cannot be περίλυπος; a magnanimous man cannot be overcome with sorrow and passion, because the rational faculties keep the sensitive within their bounds. Should I goe about to stop your eyes for so great a loss; I should but indeavour *contra torrentem brachia*: but let me perswade you to mourne as Christians: though the chastning be greivous, yet 'tis no worse than what God's Saints and Prophets of old have undergon. Are we better than they? or have wee deserved better than they? lets comfort our selves in the text, that God owns us for Sons under all our afflictions, and intends our good by them; let us then take courage that God is our Father still, and

 though

though death like a Lyon hath come amongſt us and devoured our glory; yet out of this eater there will come forth meat, and out of the ſtrong ſweet; if we by faith and patience can wait upon the Lord, in this his way and method of dealing with us.

A *Funeral ſpeech.*

AND is this Scripture fulfilled this day in our eys? is the Crown of our glory, the Lady *Anne Harcourt*, that curious piece of grace and nature taken from us *by a ſtroak*? And muſt her virtues be cloſed up with her eyes? muſt they be coffin'd up with her corps in the ſilent grave? Was not her name as precious oyntment? & muſt it not be powred forth to give a fragrancy to poſterity? ſhall we let her goe unmention'd, unlamented? it may not, it cannot be; The Country and the City too, yeild *præfica* aboundant, to ring aloud in all mens eares her funeral knel in doleful threanes: beſides, each ſad face in this doleful aſſembly, ſeems to beſpeak it ſelfe, ſhould I be ſilent, her funeral Orator. 'Tis pitty we have not here an Eloquent *Ambroſe* to performe ſo lofty an undertaking. I am ſorry I have not skil anſwerable to my affections; but muſt, when I have done my utmoſt

utmoſt, leave her, as that Painter left *Antigonus*, drawn, *Imagine luſca*, with a halfe face. I muſt acknowledge with the Comedian, *de illâ non poſſum ita magnificè loqui, id virtus quin ſuperat ſua*, ſo that you that knew her, will have juſt cauſe to ſay, much like that of the Queen of *Sheba* concerning *Solomon*, the one halfe hath not been told us of what we know; to which I can only thus reply in the Poets words;

Quod ſi digna tuâ minus eſt mea pagina laude.
at voluiſſe ſat eſt.---

In order to what I have to ſay, I muſt goe one ſtep retrograde; For when I conſider what two glorious luminaries have ſucceſſively roſe in this noble & ancient Family of the *Harcourts*, & how ſuddenly, & unexpectedly they have ſet, I cannot but adore the goodneſs, and tremble at the ſeverity of God towards it; I am at a ſtand with *Valer: Max:* on the death of *Cornelias* husband, whether to ſay, it was more happy in the once injoying of them, or unhappy in the loſſe of them.

The firſt was a Daughter of the right honorable family of the *Pagets*, and wife to the Famous Souldier Sr. *Simon Harcourt* (to whoſe Tutelary ſword the Proteſtants in Ireland owe much) ſhe ſet at high noon, in the prime of her age, and left only one Son as the inheritor of both their virtues and honors.

This

This laſt (being the Wife of the now ſorrowful Sr. *Philip Harcourt*) ſhe ſet in the morning of her youth, before ſhe had compleated twenty yeares, and hath likewiſe left one Son behind her, God make him the inheritor of her virtues. Both of theſe Ladies for beauty, breeding, parts, prudence, and piety, were eminently known to be as honourable and Princely Dames as have trod the Stage of Engliſh earth for many ages; each of their goodneſſe which made them great, was as high as their extract, which made them honorable. This laſt was in all probability like to outſhine the firſt, from whoſe raiſe ſhe received her firſt light and heat. Her natural and moral indowments of body and mind were both amiable, and admirable; what is ſayd of King *David's* Darling, 2 *Sam.*14.25: was the voge of all who e're had ſeen her; *that in all the Land there was not one to be ſo much praiſed for beauty as ſhe; from the ſole of her foot to the crown of her head there was no blemiſh in her.*

And as her Perſon, ſuch were her parts: her deportment was courteous, humble, and affable, yet with all, majeſtick; ſhe was skild in every thing that became ſo high a Lady; ſhe was knowing in Hiſtory, in Phyſick, in Muſick, in what not, ſhe was more full of ſpirit and life than language; yet was her diſcourſe for the

moſt part weighty and witty: ſhe perfectly hated idleneſſe ; ſhe was all the day time either retir'd in her cloſet at her devotions , or elſe writing, or reading,or playing on ſome muſical inſtrument , or ordering the affaires of her houſe , or buſied in making medicines for the poore that had no helper : Her apprehenſion was ſo quick , that a worthy gentlewoman her neighbour , with whom ſhe much converſed, told me that ſhe admired her above all perſons for her exact knowledge in all domeſtick affaires; There was nothing within or without doores that concerned a family, but ſhe had an inſight in it. But oh! this heart cutting word (ſhe's dead) has ſhipwrackt all our hopes, and fild us full of deep deſpondency ; like a new rigg'd ſhip richly freighted , no ſooner is ſhe lanched forth into the world, but ſinks with all her ſtore; ſhe had but newly ſhaken hands with childhood, and now, behold ! griſly death like a churliſh and (may we ſay) unwelcome Sargeant arreſts her , and ſhe muſt forthwith ſhake hands with husband, child,kindred, and bid us, and all the world eternally farewel. What heart relents not here ? 'tis worſe than marble if it doe not:marble it ſelfe will weep at change of weather , and ſhall not we at ſuch a change ? eſpecially we that knew how ſweet her diſpoſition, how gracious her converſation was among us. Wonder not then if I your Orator make

teares

teares my fluenteſt Rhetorick at this funeral; broken ſentences, and inconſiſtencies may paſſe, at this time excuſable, if not commendable, from him, whoſe eyes make up the paragoge. The Perſon that here lyes in ſtate before us, and is thus become the ſad object of our ſorrow, was of no low extract, ſhe was the daughter of the honourable Sr. *William Waller*. On the Mothers ſide, ſhe deſcended of the Right honourable family of the *Finches*, the Earles of Winchelſie. But theſe things ſhe counted but *membrana dignitatis*, ſhe no more valued the gaudy pageantry of the world, than her body now minds this her pompous funeral, being dead, and herein ſhe ſhewed her ſelfe, like that honorable Lady and St. *Marcella* (of whom St. *Hierom* thus ſpeaks) *quod facta eſt contempta nobilitate nobilior*, that ſhe did the more innoble her ſelfe in diſregarding her noble birth. That which ſhe moſt delighted, with a holy kind of boaſting, to triumph in, was the truly noble and religious education ſhe received from her Mother in law, (for her own Mother dyed in her infancy) of whoſe excellent virtues ſhe never thought ſhe could ſpake enough; I have oft heard her moſt devoutly bleſſe God for that Mother in law: like *Alexander* the great that praiſed his Inſtructor beyond him that got him. 'Tis highly probable ſhe was the inſtrument of inſtilling grace into her heart in her tender years, which made her

her, ſo hartily praiſe the God of grace for her; nor was there any love loſt betwixt them; for ſo highly did the Mother in law prize this her Daughter in law, that ſhe beſtowed the chiefeſt jewel ſhe had in the World upon her, her only Son; as conceiving her Son could be in none more happy, than in this Perſon: ſhe really being for ſweetneſſe of nature, amiableneſſe of Perſon, quickneſſe of wit, ſolidity of judgment, nobleneſſe of Spirit, innocency of life, & heavenlineſſe of affection, the crown and glory of her age and Sex. What ſingle excellencies made other Ladies eminent, as this for wit, that for beauty, one for modeſty, the other for affability, you might have found them all concentred in this ſingle Perſon, and ſhining there in their full luſtre. Take her in any, in every of her relations, as a Daughter, Siſter, Wife, Miſtreſſe, Freind, ſhe fild up each of theſe to the top. I muſt but touch on theſe. As a Daughter how full of duty and affection? who can come forth and tell the time that ever ſhe willingly diſpleaſed either her Father or Mother in all her life time? As a Siſter from the nurſes breſts to natures bed, the grave, ſhe lived and dyed top-full of hearty love and tender reſpect to them, their teares for the loſſe of her, ſufficiently teſtify to the world this truth. As a Wife ſhe was ſo full of reſpect, tenderneſſe and overflowing love to her Dear, (as ſhe call'd her

her husband)that you would have deemed their whole life to have been but one wedding day. There was no ebb to be seen in the tide of her affections, 'twas always high, they seemd always ravisht in each others love, she was to her Husband as the pleasant hynd, the desire of his eyes, and the joy of his heart. I may truly say of them, as *David* said of *Jonathan* and *Saul*, they were lovely and pleasant in their lives, and I may adde this too, in their deaths they were not divided, for at her departure, his soule as unwilling to stay, now strugled in a tyde of teares to launch out after her. This current runs still too strong, which cals rather for our pitie than our blame, and of the two extreames, this is the more alowable, as bespeaking the Person, generous and noble hearted; for none but fooles, and sordid Cowards are hard-hearted. Therefore Homer describes his valiant men, his Heroes, to be, ἄνδρες πολυδάκρυοι, tender hearted compassionate men, men full of teares: but what need excuses here? she was his Wife, the one halfe of him selfe, the comfort of his life, the crown of his glory; how many losses are comprehended in this one? the losse of a good and gracious Wife? none can tell but they that feel it. As a Governesse of a family, her prudence and piety was eminent, she had such a provident and diligent inspection into every thing, that she seemed to be every

body

body in it: and with ſuch facility and ſedateneſſe ſhe ordered all things, as if ſhe had been no body in it. I know many great families, but never yet did I ſee any that was govern'd with ſo little noiſe or tumult, and ſo free from diſorders; no oathes, no drunkenneſſe, no railing or diſſentions to be heard or ſeen amongſt any. 'Tis true, the family was extraordinary happy in a ſtock of civil, knowing, faithful, and religious Servants; and 'twas her goodneſſe made them ſo. Such was her pious care of her family, that ſhe deſired that all her Servants might be the Lords; and therefore twice a day ſhe commanded every one (all buſineſſe lay'd aſide) to be preſent in her chappel at prayers, and the hearing of God's word read; and once a week every ſervant from the chiefeſt to the meaneſt, ſhe had chatechized in the principles of religion by her Chaplain in the open Chappel. On the Lord's day her care was, that ſhe and her houſe might ſerve the Lord, therefore ſhe ſtrictly commanded all that poſſibly could, to attend her to the publick ordinances, whether ſhe conſtantly reſorted to hear the word of God; and if any Servant were negligent or tardie, I have heard them ſharply rebuked. After the publick ordinances were over ſhe commanded all her Maid Servants into her chamber, where ſhe examined them all what they remembred of the Sermon, and would incourage

the

the diligent hearers. After this ſhe would repeat the Sermon for the help of their memoryes,& then She would conclude with prayer. Thus this Princely Lady, to her eternall honour, diſdained not (as too many great Ladies doe) to become the hand-maids of the Lord in uſing all good means to ſave others ſouls as wel as her own.

As a Neighbour, ſhe was ſo familiar, humble, courteous and compaſſionate, that you need not wonder to ſee *Stanton Harcourt* ſo full of teares for the loſſe of her. Such was her charity to any in diſtreſſe, eſpecially to thoſe that were religeous, (and therefor modeſt,) that when ſhe heard or ſuppoſed they were in diſtreſſe, ſhe would ſend privately to them, not pence, but pounds. Such was her privaſy in it, that nothing, but the gratitude of the receivers, ſince her death hath informed me of this truth. By this we may gueſſe at her inlarged noble heart; we ſhall never hear all her good deeds of this nature, till God call her out & reward her openly.

That of her publike charity, you that hear me of this pariſh can witneſſe, and my eyes have ſeen, that there was not a day in the week, but ſeverall hungry bellyes were filled from her Kitchin; once a week there was purpoſely made proviſion for them, and once a year Six of the poor of the pariſh were new cloathed by her,

ſo

ſo that we may aply *Jobes* words to her, *the bleſſing of thoſe that were ready to periſh came upon her.* How oft has ſhe ſent and come to your houſes when you have been ſick to viſit, ſuccour and comfort you? what good office did ſhe ever neglect amongſt you? ſhe was as eyes to the blind, feet to the lame, a phyſician to the ſick, and a mother to the poore. I may apply St *Hieroms* words of *Nepotian* to this Lady, *ita curam geſſit pauperum quaſi ab eos genuiſſet, ita ſervivit quaſi ab iis genita fuiſſet*; ſhe was ſo tender of the poor as if ſhe had been their mother, ſo ſerviceable, as if their daughter.

As a private Chriſtian, ſhe was (by report of her Chaplain and others moſt intimate with her) one of a thouſand, her diſcourſe would be ſo ſpiritual & heavenly, that the Godly hearers have profeſs'd themſelves even raviſh'd with it. She was much in faſting and prayer, in reading, meditation, & ſearching her heart. I might here inſert all which that learned Orator in his funeral ſpeech hath ſaid of the Mother in law, ſo exactly did ſhe tread in that holy Lady's ſteps.

She kept in her Cabinet a large paper booke, ſo privately that none, no not her husband knew of it; ſince her death I have ſeen it, and only ſeen it. Twas a book, I perceived, deſigned to be her ſouls looking-glas, or rather her ſouls recreatory, both; In this book (I perceived by the

ſeverall

ſeverall heads in it) ſhe laid up her ſpirituall Cordials, to refreſh her ſoul in time of need: Here ſhe had ſet down Gods gracious and remarkable providences to her and her family, to excite her ſoul to thankfulneſſe: Here ſhe laid up ſpirituall directions how to order her life. One paper being looſe I obtein'd it, I will give it you word for word, & by this you may gueſs at the reſt.

April 14, 1664. *I have this day upon ſerious examination of my heart, found this to be my condition.* 1. *That I doe deſire to love God, and to love him for himſelf above all things.* 2. *That I am (if my heart deceive me not, extreamely more in love with the wayes of God then ever.* 3. *That I find my heart unfainedly ſorry for all my frailtyes and ſins committed, and duties omitted, and I doe here in the preſence of God promiſe, & engage to ſtrive againſt all my beloved ſins, and ſerve him more conſtantly then I have done, & I hope through Gods grace, that as he has begun that good work in me, ſo he will according to his promiſes perfect it in me.* Thus I have given you a glimps of this young Saints Cloſet works; ſhe was not perfuming her ſelf with eſſences, painting her face, or trying where a black patch would ſet with moſt advantage, and beſt inſnare the eye of the wanton; but ſhe was tyreing her ſoul for her Lord the Bridegroomes comming. Oh thou bleſſed

Soul

Soul! hee whom thou hast served so secretly, will one day reward thee openly.

I cannot omit one remarkeable thing, which happened a little before God called this young Saint to her sick bed: I received it since her death from a Person of good credit, who heard her tel it: She had a dream that an Angel came to her, and told her she must suddenly dye, whereat she was affraid and trembled, but the Angel told her, she need not fear, she should goe to heaven to Christ, who would wellcome her there, whereat she was fill'd with joy.

Now though I lay little stresse upon dreames, as knowing it to be dangerous, it being hard to discern them from Diabolicall delusions; the Papists ridiculously impose upon the world their Fryers dreames, to prove their fopperies, and erronious opinions, as if with the Heathen, we were to believe. ὀνὰρ ἐκ Διὸς ἐστὶ every dream came from God, whereas the Devill many times is the Authour of them: A wicked man may dream he shall goe to heaven, *Cæsar* a little before his death, may dream he shall goe to the immortal God, but no wicked man, shall ever goe thither. Yet for all this it must not be denyed, but that God doth many times foretell to his Saints their deaths in dreames: *Polycarp* that Saint and Martyr (you may find him in the book of Martyrs) had his death foretold him, & the

the kind of it: He dreamt that his bed was on fire under him; and St. *Cyprian* foresaw in a dream the Pro-Consul writing his sentence to be beheaded, whereupon he desired him to set his house in order, and twas granted him; and just so it fell out as he had dreamed. We might instance in many more if it needed. For my part I believe this dream of this holy Ladys, was a favour extraordinary from God to such a precious young Saint. And I the rather think so, because it so fell out as she had dreamed; for soon after this, she unexpectedly fell sick of a violent feaver, which was the forerunner of death at hand. And although she did not dye of that feaver, yet before she had recovered her strength she lost by it, God in his wise providence (resolving to exercise her graces before she went hence) call'd her back again to her sick bed, which at last proved her death bed. In this Sickness God exercised her with more tormentive pangs, both in her back and bowels then before; which inforced most bitter groanes and sighs from her, to the peircing of the hearts of those about her: yet under all those heavy pressures she did not charge God foolishly, though she groaned, yet she did not murmur or repine, but in the midst of those pangs she still lifted up her hand and eyes to the God of her salvation: That time of ease God gave her between her fits, she

Pont. Diacon. in vit. Cyp.

was carefull to redeem by prayer, and other holy exerciſes with her Chaplain, whom ſhe highly prized in her health, for his ſingulat good parts and piety. Some few dayes before her death, when her exceſſive pangs had ſo devoured her ſtrength, that they left her ſpeechleſſe, and the company gave her up for a dying, departing perſon, I came to her bed ſide, and perceiving her to move her head and her eyes, which was more then ſhe had done for ſome hours before, I asked her Ladyſhip whether ſhe were capable of diſcourſe, and ſhe anſwered me, yes, but let it be good, let it be heavenly: So carefull was ſhe to redeeme her ſick bed time; you may gueſſe where her treaſure was by her heart. The day before her death was (to all our joy and admiration) the moſt refreſhing day ſhe had had in all her ſickneſſe. *Sic Phœbi jamjam cadentis dulcius eſſe ſolet lumen*: As a fair day often rears exhalations into a cloud, which next day returns in ſhowers upon us, ſo did this pleaſant Monday returne its dark clouds of ſorrow and ſhowres of teares on Tueſday; for then her diſeaſe ſeizing her head took away her ſpeech, and ſo depriv'd us, no doubt, of many gracious ſpeeches which would have fallen from her dying lips. Yet what ſhe could not doe in words, ſhe did in ſignes. She ſome houres before her death took her woman by the hand, and ſhooke it, to let

her

her know she was heartily reconciled to her notwithstanding some rare words, that had some dayes before passed betwixt them. In the after noon of *Aug.* 23. 1664. God was pleased graciously to release her of all her pangs: her soul willingly and joyfully departed, and hath left behind, what of mortality it had for us to lay up in the house of all the living.

And now, what can alleviate our sorrows for so great a losse? But, is she lost? no, the losse is ours, she's the great gainer. As *L. Florus* saith of the City *Alba*, twas pulled down, to be set up in Rome to its higher honour & advantage: this Lady is but taken down here, to be set up in heaven to her unspeakeable honour & advancement. Let us not then too deeply lay to heart this blessed Saints Translation; could we but stil our sorrowes a little while, & lend an ear to listen what the Saints on the otherside the lake of death do say, it would not be the voice of those that cry for being overcome, but the voice of those that sing, the voice of those that shout for victory, that we should hear.

Doe we believe the person that's departed was a true servant of God? I think you doe: and we may as confidently say of her, as St. *Hierome* does of *Nepotian*, *Scimus Nepotianum nostrum esse cum Christo*; we verily believe she is with Christ. Why then doe you so immoderately

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ly grieve ? *Cur doleas* (ſaith *Tertullian*) *ſi periiſſe non credis, cur impatienter feras ſubductum interim quem credis reverſurum eſſe?* So ſay I, why doe we ſo take on for her who we know is not gone to be loſt, but only with drawn for a time, and we believe will return again ? did the Church mourne when *Peter* was delivered out of Priſon , and his ſhackles knock'd off ? A Saint at death is freed from priſon , and all his fetters are then knockt off. Did *Mordicai* weep and grieve , or had he cauſe , when the Emperour of the world tooke his Niece from him out of love he bare her , to advance her above all other weomen, and make her Queen ? This This is the caſe (only the former paralel is too ſhort) the great Creatour of the world in great compaſſion and tender love to this young Lady, has taken her betimes from the dirty country to preferre her at Court , he has called her early from this beggarly low earth, to advance her amongſt the mighty in the heavens.

The Heathen *Menander* could ſay ὃν φιλεῖ Θεὸς ἀποθνήσκει νέος , whom God loves beſt he takes ſooneſt. Her ſoul being fledg'd betimes, tooke wing for heaven , and this curious robe of mortality , which ſhe put off at her departure , we now are carrying with all ſolemnity into the ſuburbs of heaven after her ; for Saints graves are no otherwiſe, they are next door to heaven

heaven. They are the Saints sleeping Chambers for a little while, till God call them up again. The silence of the grave is but a kind of *Pythagorean* ἐχεμυθία, a restraint only for a time, and that but a little time, the time is short. Death the last enimy, shall reign but a little longer; he must resign his keyes ere long. When the trumpet sounds, death triumphs cease, till then the Saints bodyes in the grave are in the safe custody of Christ, as their Souls in heaven, and Christ at his coming will as certainly unite them and clothe them with immortality and glory. Wherefore let us comfort one another upon this sad occasion with these meditations.

One living relict of this Lady, now with God, remaines still with us, (her Son) and is her lively picture; for whom I pray, as Eloquent St *Ambros* at the death of *Theodosius*, the Emperour, (only changing one Article) *Tu solus domine, invocandus, tu rogandus es, ut eam in filio repræsentes.* That he may resemble her in soul, as well as in countenance. God make him virtuous, as she, in this life, and let the glory of his famous Ancestors rest upon him. That he may keep up religion in the family (which is the crown of its glory and the true innobling of it) as his Mother, his Grand Mother and other his ancestors have done before him: that so after a happy and holy life here, he may goe with

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honour, to them, who are now with Christ, God blessed for ever, in unspeakable glory.

ERRATA.

Pag. 1. l. 15 r. *the*. p. 13. l. 25. r. *injoyments*. p. 15. l. 22. r *name*. p. 32. l. 16. r. *he*. p. 34. l. 26. r. *Here*. p. 35 l. 28. r. *shooke*.

FINIS.